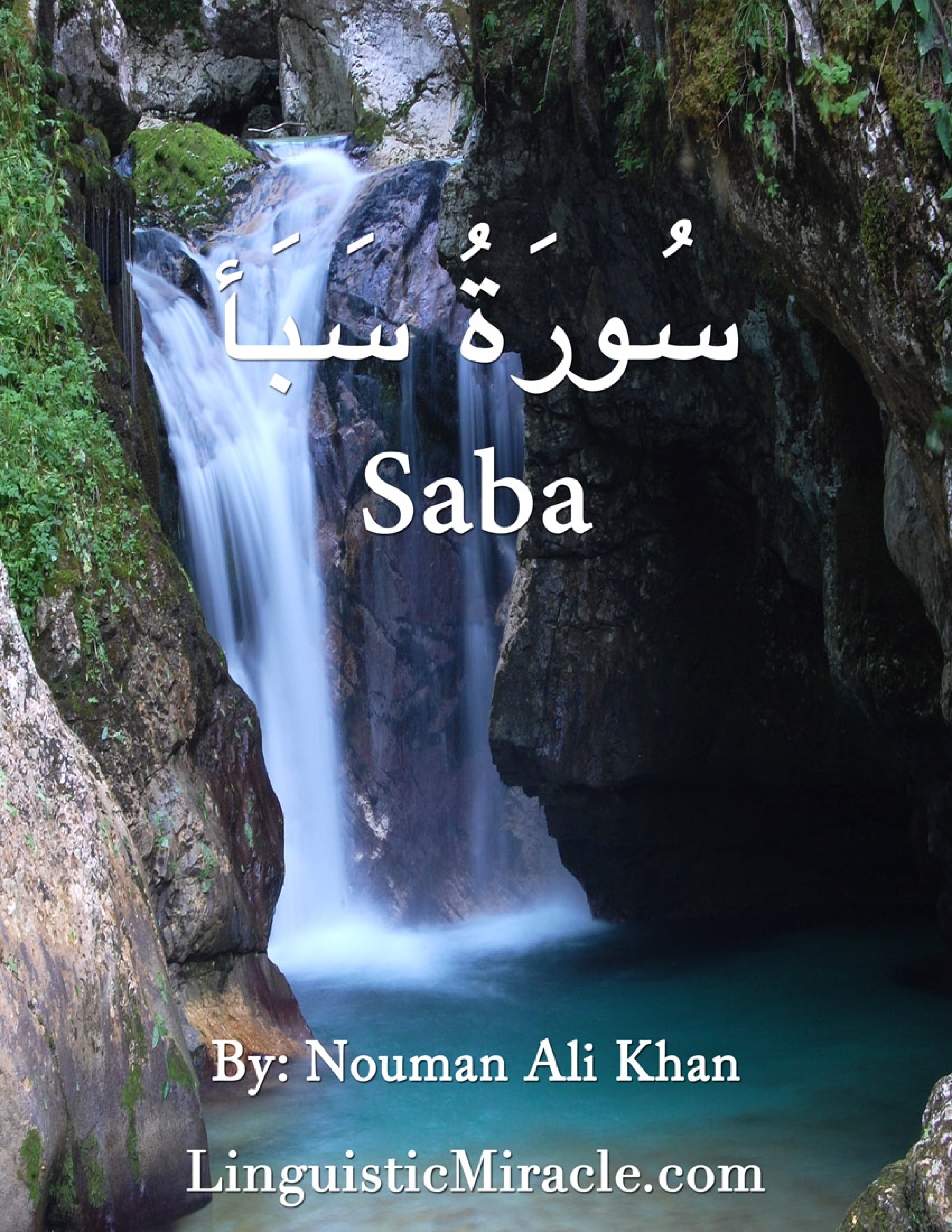


سُورَةُ سَبَأَ

Saba

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عُزَيْرٍ

سُورَةُ سَبَأ

Surah Saba

This is a Makki Surah. This surah and the surah's to follow until we get to Surah Muhammed will be Makki.

Ayah 1

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Muhsin Khan

All the praises and thanks be to Allah, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the AllWise, the AllAware.

Ayah 2

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ

Muhsin Khan

He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the OftForgiving.

This the isolated time where ALLAH's mercy is mentioned before HIS forgiveness.

Usually the sequence is اَلْغَفُورُ الرَّحِيْمُ but here it is

الرَّحِيمُ الْغَفُورُ

The order of this sequence will play a role in this surah as we will see. ALLAH continued to show certain nations HIS mercy until a certain point and then ALLAH commanded them to seek HIS forgiveness. When they failed to do that, this is when their time ran out and they were destroyed.

ALLAH tells us that HE knows what goes into the earth and what comes out from it. We can understand this from two angles.
The seed goes into the earth and plants come out. Likewise the human being goes into the earth and comes out on judgement day.
ALLAH also tells us that HE knows what comes down from the sky and what goes up to the sky. This also can be understood from two angles. The rain descends from the sky and the vapours rise from the earth to the sky. The other angle is that ALLAH sends down revelation, sustenance, punishments etc and the Rooh of the human being travels up to the sky when we are sleeping and at the time of death as well as other things travel up to the sky.

Ayah 3

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِن ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ

Muhsin Khan

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allah, He is) the AllKnower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (AlLauh AlMahfuz).

وَرَبِّي [wa rab-bee] which means "I swear by my Master". This is one of the rare places in the Quran where the Prophet صلّى الله عليه و سلّم is taught to swear by ALLAH himself.

The smallest speck or thing we thought was in existence is a particle or atom and then we discovered there are sub-atomic particles, which is like a universe inside an atom.

ALLAH is telling us that no thing, large or small will go unnoticed in the universe except that ALLAH is fully aware of it. Whatever we have done of good or bad, ALLAH knows it.

Ayah 4

لِّيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Muhsin Khan

That He may recompense those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karim (generous provision, i.e. Paradise).

Here ALLAH tells us that forgiveness precedes someone entering paradise. The person who enters paradise needs to first get out of trouble and have ALLAH's forgiveness and then they can enter through HIS mercy and be honoured in paradise.

Ayah 5

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ

Muhsin Khan

But those who strive against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment.

مُعَاجِزِينَ [mu'aa3jizeena] originally مُعَاجِزُونَ [mu'aa3jizoona] is those who hinder people from producing results, those who undo the work of others, those who try to stop people from reaching their goals.

This word stems from the three letter verb عَجِزَ [a3jiza] which means to be incapable of something.

عَاجِزٌ [aa3jizun] is someone who is incapable of doing something.

مُعْجِزٌ [mu3'jizun] is someone who successfully stops someone from reaching their goal and prevents them from their objective.

رِّجْزٍ [rij'zin] originally رِجْزٌ [rij'zun] literally means an intense disturbance. It is also a type of poetry sung at the time of war to scare the opposing enemy forces. Evil whispers of shay'taan and nightmares are also called رِجْزٌ.

Ayah 6

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ

Muhsin Khan

And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.

Ayah 7

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

Muhsin Khan

Those who disbelieve say: "Shall we direct you to a man (Muhammad SAW) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"

The disbelievers here are described here as going back to their friends and telling them about the Prophet صلّى الله عليه و سلّم in a manner as if to say that He is crazy for trying to claim that human beings will be brought back together after their bodies have deteriorated in the ground.

They are discussing amongst themselves what could have led him to say such a thing. They know He's honest but wonder if He has started to tell lies against ALLAH or if He is possessed by a Jinn.

مُزِّقْتُمْ [muz-ziq'tum] originally مَزَّقَ [maz-zaqa] means to tear something to shreds violently. The modern

day image of this is when you put a piece of paper through a shredder.

This is referring to the human body when it is in the grave.

Ayah 8

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَم بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ

Muhsin Khan

Has he (Muhammad SAW) invented a lie against Allah, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

Ayah 9

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ السَّمَاءِ وَالْأَرْضِ إِن نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ

Muhsin Khan

See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of Allah], and turns to Allah (in all affairs with humility and in repentance).

نَخْسِفْ [nakh'sif] comes from the verb خَسَفَ [khasafa] which means to swallow.

مُنِيبٍ [muneebin] originally مُنِيْبٌ [muneebun] is someone who returns or turns back spiritually with their heart. It comes from the verb أَنَابَ [anaaba].

Ayah 10

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ

Muhsin Khan

And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him."

أَوِّبِي [aw-webee] is the command form of the verb أَوَّبَ [aw-waba] which is to literally bring something back.

أَوَّابٌ [aw-waabun] is someone who constantly keeps turning back.

أَلَنَّا [alan-naa] comes from the verb أَلَانَ [alaana] which means to make something soft. From this verb stems the words لِيْنٌ [leenun] softness, and لِيْنَةٌ [leenatun] which is a soft date.

So, ALLAH make iron like a soft date for Dawood عليه السلام meaning that he could mould it without effort with his bare hands. Some scholars said this is referring to him to be able to melt iron. Other scholars said there is nothing special about melting iron. In fact he was able to mould it with his bare hands.

Dawood عليه السلام was giving iron and Sulaymaan, his son, عليه السلام was given copper.

Ayah 11

أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ

Muhsin Khan

Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am AllSeer of what you do."

سَابِغَاتٍ [saabighaatin] originally سَابِغَاتٌ [saabighaatun] is the plural of سَابِغٌ [saabighun] which is wide armour. Nuh عليه السلام was directed by ALLAH how to make a ship and now we see that ALLAH has revealed to Dawood عليه السلام how to make armour.

ALLAH has revealed this technology to Dawood عليه السلام and his army and reminds them to act righteously. This reminder is very beneficial because we see throughout history that many armies, when victorious,

they become tyrannical and oppress the nations they conquer.

Ayah 12

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ

Muhsin Khan

And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

The wind could take Sulaymaan عليه السلام to anywhere in one morning that would take anyone else by normal travel one month.

رَوَاحٌ [rawaahun] is the last part of the day just before the sun sets.

قِطْرٌ [qit'run] copper

Keep in mind that with these ayaat ALLAH is addressing the Makkan's who think their idols have special powers. ALLAH is calling them to reflect on the real special powers that were given to the prophets. If anyone one would have deserved to haven been worshipped between the idols and the prophets, it would have been the prophets. ALLAH urges them to reflect upon who gave these prophets these powers and who is in control of all the affairs of the universe.

Ayah 13

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

Muhsin Khan

They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dawud (David), with thanks!" But few of My slaves are grateful.

مَحَارِيبُ [mahaareebu] is the plural of مِحْرَابٌ [mih’raabun] which are huge castles. It is also used to refer to a place where worship is done.
So, Sulaymaan عليه السلام didn’t just instruct his workers to build castles, rather he instructed them to build masjids as well.

تَمَاثِيْلُ [tamaatheelu] is the plural of تِمْثَالٌ [tim’thaalun] which is a huge monument carved out of rock.

جِفَانٌ [jifaanun] are huge pots.

جَوَابٌ [jawaabun] is a pond.

These huge pots of food or soup show us how generous Sulaymaan عليه السلام was and how much charity he used to give.

قُدُورٌ [qudoorun] is the plural of قِدْرٌ [qid’run] which is pot even larger than جِفَانٌ.

Sulaymaan عليه السلام built all these things as a service to the people and this is how he showed his gratitude to ALLAH for showering him with HIS blessings.

Ayah 14

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

Muhsin Khan

Then when We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

مِنْسَأَةٌ [min'sa'atun] is a stick that you keep people or things away with. It comes from the verb نَسَأَ [nasa'a]. Despite the Jinn's being in the unseen themselves, they learnt that there are many other levels to the unseen world they don't know. They may be unseen by the human beings but they don't know the unseen that is with ALLAH.

Ayah 15

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

Muhsin Khan

Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an OftForgiving Lord.

The kingdom of Sulaymaan عليه السلام was in Palestine and now in this ayah ALLAH is taking us to Yemen and giving us a tour of the kingdom of Sheba.

Ayah 16

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ

Muhsin Khan

But they turned away (from the obedience of Allah), so We sent against them Sail Al'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lotetrees.

اَلْعَرِمُ [al-a3rimu] was a dam.

This town was a marine town that was below sea level. So, when the dam broke, the whole town was flooded.

خَمْطٍ [kham-tin] originally خَمْطٌ [kham'tun] is bitter, sour, and tasteless fruits.

أَثْلٍ [ath'lin] originally أَثْلٌ [ath'lun] is tamarisks which is a type of plant that only grows in desert climates and rocks. These types of plants have thorny and spiky leaves, doesn't really have much benefit in them.

Ayah 17

ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ

Muhsin Khan

Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).

نُجَازِي [nujaazee] comes from the verb جَازَى [jaaza] which is to take revenge in full.

Ayah 18

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ

Muhsin Khan

And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

Here ALLAH is giving us a glimpse into the economic history of Yemen before the flood.
This flood happened about the year 450 after the coming of Isa عليه السلام, which was around 120 years before the birth of the Prophet صلّى الله عليه و سلّم
ALLAH is telling us here that between Palestine and Yemen there were lots of small towns that were enjoying and sharing in the overall economy but Yemen didn't like this.

Ayah 19

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

Muhsin Khan

But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).

They asked ALLAH to make the roads longer and more difficult to travel so only the extremely wealthy could embark upon these journeys to do trade. This would make it difficult for the smaller towns to partake in these journeys and hence not benefit from the economy.

The fact that they asked ALLAH for this corruption shows us they were trying to use religion to gather the people in order unite upon making sure only the wealthy financially benefit from the economy.

In our times so many groups and countries call for oppressive things in the name of religion.

Ayah 20

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ

Muhsin Khan

And indeed Iblis (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allah).

Ayah 21

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ

Muhsin Khan

And he (Iblis Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz over everything. (AllKnower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly).

With the fall of the kingdom of Sulaymaan عليه السلام and the kingdom of Sheba, Makkah became the place

that trade was being done in. Makkah was overlooked before because of the existence of these two great kingdoms but now all the economic and trade attention was given to Makkah. This is why when Abraha came into power and became the king of Yemen he wanted to destroy the Ka3'bah and turn the attention away from Makkah and back to Yemen.

Ayah 22

قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ

Muhsin Khan

Say: (O Muhammad SAW to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.

Ayah 23

وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

Muhsin Khan

Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

This ayah is talking about the angels that used to be worshipped.

فُزِّعَ [fuz-zi'a3] is the passive form of the verb فَزَّعَ [faz-za'a3] which means to remove terror.

فَزِعَ [fazi'a3] is to be terrified. One of the benefits of some verbs on the patter of فَعَّلَ [fa3-a3la] is that is means to remove something.

Ayah 24

قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ

Muhsin Khan

Say (O Muhammad SAW to these polytheists, pagans, etc.) "Who gives you provision from the heavens and the earth?" Say: "Allah, And verily, (either) we or you are rightly guided or in a plain error."

The Prophet صلّى الله عليه و سلّم here is commanded to ask the Makkan's who has provided for them. Just like these two great kingdoms that were just mentioned were provided for, now you are being provided for. Who is doing this for you?

The Makkan's are called to reflect on the how these two great nations fell and how they benefited from their demise. If the kingdom of Sulaymaan عليه السلام or Sheba had still existed they wouldn't be enjoying this economic boom and wouldn't be in control of anything.

Ayah 25

قُل لَّا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ

Muhsin Khan

Say (O Muhammad SAW to these polytheists, pagans, etc.) "You will not be asked about our sins, nor shall we be asked of what you do."

Ayah 26

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Muhsin Khan

Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) AllKnowing Judge."

Ayah 27

قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

Muhsin Khan

Say (O Muhammad SAW to these polytheists and pagans): "Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is Allah (Alone), the AllMighty, the AllWise."

أَلْحَقْتُم [al-haq'tum] originally أَلْحَقَ [al'haqa] which means to join.

Ayah 28

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Muhsin Khan

And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not.

كَآفَّةٌ [kaaaf-fatun] means all. With the madd in the word it gives the meaning of 'Aaaaaaaall'.

So, Muhammed صلّ الله عليه و سلّم has been sent to every last person on the face of the earth whether they know it or not, or whether they acknowledge it or not.

Ayah 29

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

Muhsin Khan

And they say: "When is this promise (i.e. the Day of Resurrection will be fulfilled) if you are truthful?"

الْوَعْدُ [al-wa3'du] is a very serious and important appointment.

Ayah 30

قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ

Muhsin Khan

Say (O Muhammad SAW): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

Ayah 31

وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ

Muhsin Khan

And those who disbelieve say: "We believe not in this Quran nor in that which was before it," but if you could see when the Zalimun (polytheists

and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

Those who disbelieve said they wouldn't believe in the Quran that Muhammed صلّى الله عليه و سلّم was given and the one that became before it. This means that one of the names of the Torah that was given to Musa عليه السلام was Quran. This is because it was also to be recited.

لَوْ تَرَىٰ [law taraa] means if you only could have seen….

Every time this is mentioned in Quran there is never an answer after it. It signifies disappointment.

The conversation that is taking place in this ayah and the next two to follow are between those who were in power and played the role of the propaganda machine in the society and those underneath them who followed their whims and desires based on what was made available to them. The weak blame the

powerful and then the powerful tell them to blame themselves.

Ayah 32

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم بَلْ كُنتُم مُّجْرِمِينَ

Muhsin Khan

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimun (polytheists, sinners, criminals, disobedient to Allah, etc.).

Ayah 33

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

Muhsin Khan

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

Ayah 34

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ

Muhsin Khan

And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

مُتْرَفُوهَا [mut'rafoohaa] originally مُتْرَفُونَ [mut'rafoona] which are those who are deluded by their vast amount of blessings. This word comes from the verb أَتْرَفَ [at-rafa] which means to have so many blessings that you become deluded and obsessed with them.

تَرِفَ [tarifa] is to have a life full of blessings.

Ayah 35

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ

Muhsin Khan

And they say: "We are more in wealth and in children, and we are not going to be punished."

These people think that just because ALLAH has blessed them with so many blessings they couldn't possible be punished because ALLAH must love them.

Ayah 36

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Muhsin Khan

Say (O Muhammad SAW): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not."

Ayah 37

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ

Muhsin Khan

And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allah), but only he (will please Us) who believes (in the Islamic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

We see there are a lot of plurals mentioned in this ayah and then someone who acts righteously is mentioned in the singular. Some of the exegetes of the Quran said it is though that ALLAH is describing a nation to us that is immersed in sin and then you have one person or a small amount of people who aren't caving into the temptations around them. This is why ALLAH mentions they will received a double reward. When everyone around you is doing acts, it is easy to

do them yourself. Just go with the flow of things. However, restraining yourself from this, despite it being so easy to access and do, ALLAH promises that this person will receive a double reward for striving and staying away from the forbidden things.

Ayah 38

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ

Muhsin Khan

And those who strive against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.

Ayah 39

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

Muhsin Khan

Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers."

ALLAH tells us in this ayah that when you spend in a good cause for the sake of ALLAH that you will not only see the fruits of this spending in the hereafter but you will see good things in this life from it as well.

This is why HE said يُخْلِفُهُ [yukh'lifuhu] which means HE will bring it back around.

Also, when you spend something in an evil way, it will come back at you and you will see its evil consequences in this life and the next.

Even the Mushrikoon of Makkah of realized this.

When they rebuilt the Ka3'bah they wouldn't use any money from forbidden sources like gambling, alcohol etc.

Ayah 40

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ

Muhsin Khan

And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?"

Ayah 41

قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ

Muhsin Khan

They (angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."

Ayah 42

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ

Muhsin Khan

So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allah]: "Taste the torment of the Fire which you used to belie.

يَمْلِكُ [yam'liku] comes from the verb مَلَكَ [malaka] which means to own or control. In this ayah it means to control.

Ayah 43

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُّفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ

Muhsin Khan

And when Our Clear Verses are recited to them, they say: "This (Muhammad SAW) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad SAW when Allah sent him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"

إِفْكٌ [if'kun] is a vicious and evil lie.

The fact that these disbelievers called the Quran magic is them actually acknowelging its power.

Ayah 44

وَمَا آتَيْنَاهُم مِّن كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ

Muhsin Khan

And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad SAW) any warner (Messenger).

Ayah 45

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ

Muhsin Khan

And those before them belied; these have not received one tenth (1/10th) of what We had granted to those (of old), yet they belied My Messengers, then how (terrible) was My denial (punishment)!

مِعْشَارٌ [mi3'shaarun] is a tenth

نَكِيْرٌ [nakeerun] is a warning and something that it hard to talk about and put into words.

Ayah 46

قُلْ إِنَّمَا أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ

Muhsin Khan

Say (to them O Muhammad SAW): "I exhort you on one (thing) only: that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet SAW): there is no madness in your companion (Muhammad SAW), he is only a warner to you in face of a severe torment."

The Prophet صلّى الله عليه و سلّم is commanded here to tell the people to come to him in pairs or individually and reflect and discuss things and to get away from being in a group so they are caught in the group mentality that is just baseless unbeneficial speech and that calls to not using your own brain.

Ayah 47

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Muhsin Khan

Say (O Muhammad SAW): "Whatever wage I might have asked of you is yours. My wage is from Allah only. and He is Witness over all things."

It is as if the Mushrikoona thought that the Prophet

صلّى الله عليه و سلّم was looking for money and offered Him some and He refused to take anything from them.

Ayah 48

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ

Muhsin Khan

Say (O Muhammad SAW): "Verily! My Lord sends down Inspiration and makes apparent the truth (i.e. this Revelation that had come to me), the AllKnower of the Ghaib (unseen).

Ayah 49

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ

Muhsin Khan

Say (O Muhammad SAW): "The truth (the Quran and Allah's Inspiration) has come, and AlBatil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything)."

Ayah 50

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ

Muhsin Khan

Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me. Truly, He is AllHearer, Ever Near (to all things)."

Ayah 51

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

Muhsin Khan

And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.

فَوْتَ [faw'ta] originally فَوتٌ [faw'tun] is refuge, escape.

Ayah 52

وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ

Muhsin Khan

And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allah) from a place so far off (i.e. to return to the worldly life again).

اَلتَّنَاوُشُ [at-tanaawushu] comes from the verb تَنَاوَشَ [tanaawasha] which means to try to reach for something that is at the end of the finger tips.

Ayah 53

وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ

Muhsin Khan

Indeed they did disbelieve (in the Oneness of Allah, Islam, the Quran and Muhammad SAW) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allah, etc. (by saying) all that is untrue], from a far place.

Ayah 54

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ

Muhsin Khan

And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allah in repentance) and the accepting of Faith etc.], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

حِيلَ [heela] is the passive form of the verb حَالَ [haala] which is to come in between something.

يَشْتَهُونَ [yash'tahoona] comes from the verb اِشْتَهَى [ish'taha] which is to have strong desires and temptations.

شَكٍّ مُرِيْبٌ [shak-kun mureebun] is a type of doubt that someone has, they spread it, and cause other people to doubt.